

Chinese Teenagers Perceptions of and Attitudes toward Taiwan Mandarin



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Abstract

This dissertation is a language attitude study which has Taiwan Mandarin as its main concern. The study is based on a pilot study, which suggests Chinese people's attitudes toward Hong Kong and Taiwan Mandarin related to the regional dialects they speak. The aim of this study is to examine, besides regional dialects, what social characters and social factors are attributed to their perceptions and attitudes. It focuses on the attitudes of mainland Chinese teenagers. The results obtained have demonstrated the following points: first, the respondents express positive attitudes toward Taiwan Mandarin, even though most of them consider Taiwan Mandarin as a non-standard variety of Mandarin Chinese; second, frequency of exposure to Taiwan Mandarin is not a salient factor attributing to their attitudes, instead, experience of exposure is more important to be considered.

Tables of contents

Acknowledgement	i
Abstract	ii
Tables of contents	iii
List of Tables and Figures	iv
1. Introduction	
Overview	1
1. 1 Taiwan Mandarin: Historical and Social Linguistic Background	4
1. 2 Comparisons between Taiwan Mandarin and Mainland Standard Mandarin	7
1. 3 Pilot Study: Gang-Tai Accent	10
1. 4 The Study: Taiwan Mandarin	13
2. Methodology and Data Collecting Procedures	
Overview	14
2. 1 Recording of Speech Samples	15
2. 2 Selection of Representative Speech Samples	16
2. 3 Investigation of Mainland Chinese Teenagers' Perceptions and Attitudes	18
3. Result	
Overview	22
3. 1 Evaluation of Ratings on Speech Samples	23
3. 2 Linguistic Features	28
3. 3 Standardness	34
4. Discussion	
Overview	38
4. 1 The Most Striking Feature	39
4. 2 Nonstandardness in Chinese Context	39
4. 3 Exposure, Perceptions and Attitudes	41
5. Conclusion	43
6. References	45
Appendix A	49
Appendix B	50
Appendix C	51
Appendix D	52

List of Tables and Figures

Table 1: Ten pairs of traits selected for semantic differential scales.	20
Table 2: Mean ratings of the two speakers by dimensions.	24
Table 3: Voice pitch of each recording.	26
Figure 1: Mean ratings of the two speakers by trait.	25

1. Introduction

“Perceptual dialectology” is a linguistic term which was first used by Preston in his work in 1981. It mainly investigates how non-linguists conceive of and express opinion of dialectic phenomena, including their personal beliefs about a certain language variety and its speakers (Long and Preston 2002a). That is to say, a perceptual dialectology study is to establish general public’s awareness of different features of a particular language variety, and to examine how they perceive, respond to or comment on the particular regional variety spoken by other groups of speakers. Preston proposes three approaches to language data for investigating: 1) What people say; 2) How people react to what is said; and 3) What people say about a language (see Long and Preston 2002a: xxiv). He further points out that the investigation on “how people react to what is said” is generally known as the study of language attitudes. Some facts behind language attitudes are investigated by sociolinguists, ethnographers, social psychologists and anthropologists, which are “historical relations among groups, psychosociological association, and a host of other values, beliefs, and cultural stereotypes”. McKenzie (2008b) believes an important reason of investigating language attitudes is that these language attitudes may bring about stereotyping, which indicates that how a set of characteristics is attributed to define a group of speakers. He further explains that “in a linguistic context, a speech recording can trigger a listener’s stereotypes regarding the perceived social group membership of the speaker.” This indicates that, for listeners, perceptions of and attitudes toward a language variety may lead to perceptions of and attitudes towards its speakers, and vice versa.

In order to investigate non-linguists’ attitudes towards a variety and the speakers of the variety, several language attitudes studies provide speech recordings for

participants to evaluate (c.f. Brennan and Brennan 1981, Cavallaro and Chin 2009, Hiraga 2005, Ladegaard 2000, Ladegaard and Sachdev 2006, McKenzie 2008a, McKenzie 2008b, Podberesky et al. 1990, Rindal 2010). Milroy and Preston (1999) point out that the acoustic techniques have been used increasingly in the study of language attitudes and perceptions. An approach which has been widely adopted is to ask respondents to rate a dichotomy question on a 5-point or 7-point scale after listening to speech recordings. The scale questions comprise different dimensions, which could be personality scale (see Podberesky *et al.* 1990) or scales on correctness, intelligence, attractiveness, power, pleasantness, status or solidarity (see Cavallaro and Chin 2009, Ladegaard and Sachdev 2006, McKenzie 2008a). Another commonly-used approach is to inquire non-linguists' perceptions and attitudes through conversations which have language as their subject matter. In Preston's (1994) analysis, he used content-oriented approaches to go deep into conversations which concern the topic of African-American Vernacular English. He claims that "such approaches reveal underlying consistency and elaborateness of folk belief rather than disorganization and unconnected and/or simple notions." Besides, as Hoenigswald (1966, cited in Niedzielski and Preston 1999) points out, the content of a meta-linguistic conversation can be diverse topics, including speech acts, terminology, definition, and grammatical categories.

Some previous studies find that non-linguists' beliefs may not be absolutely equivalent to linguists' knowledge. For instance, in Weijnen's (cited in Long and Preston 2002a) research focusing on perception of Dutch by Dutch speakers, the result shows that there is no perfect match between perceptions by the respondents and productions by the speakers. Despite the fact that there is a gap between linguists' knowledge and non-linguists' beliefs, non-linguists' knowledge is still considered to be valuable by some researchers (Inoue reprinted in Long and Preston 2002a, Long

and Preston 2002a).

Language attitudes studies have been carried out for different language varieties, such as English, French, Dutch, Spanish and Japanese. For example, Leonard (reprinted in Long and Preston 2002a) takes an intensive look at how French speakers perceive and comment on French spoken on Noirmoutier Island, while Evans (reprinted in Long and Preston 2002b) goes deeper into Montreal students' attitudes towards Quebecois French. However, it is important to note that the finding under a specific language context cannot generally explain the situation in another language context. Take Shibata's (reprinted in Long and Preston 2002a) work as an example, which focuses on non-linguists' perceptions of language use in nearby area of participants' hometown in Japan. His survey was partially inspired by Rensink's work in the Netherlands in 1995. However, he found that the perceptual questions used in the Netherlands context are of little value in Japanese context. Thus it is pivotal that a language attitude study should consider linguistic, historical or social context of a specific language variety when investigating non-linguists' perceptions of and attitudes towards it.

The main subject of this study is Taiwan Mandarin, a variety of Mandarin Chinese spoken by Taiwanese people on the island of Taiwan. Speakers of its counterpart, Mainland Standard Mandarin spoken in China, are the target participants of the survey. This study aims to investigate Mainland Standard Mandarin speakers' perceptions of and attitudes toward Taiwan Mandarin. What attributes to the bifurcation of norms of the two varieties are the historical, social and linguistic background of Taiwan and China. It may be helpful to offer an overview of some of the major points in the linguistic and socio-historical background of the two regions, so as to acquire more possible social factors relating to their perceptions and attitudes, and select the most suitable perception questions for the survey. The background

information is elucidated in the following section.

1.1 Taiwan Mandarin: Historical and Sociolinguistic Background

The Mandarin Chinese spoken in Taiwan has been discussed in academic discourses as a variety of Mandarin Chinese. In previous studies, this language variety is denominated by various terms, such as *Taiwan Mandarin* (Cheng 1985, Deng *et al.* 2006, Fon and Chiang 1999, Kubler 1985, Li *et al.* 2006), *Standard Taiwanese Mandarin* (Li 1985) and *Guoyu*¹ (Tseng 2004). In this study, I decided to adopt the term “Taiwan Mandarin” to refer to the Mandarin Chinese spoken in Taiwan, since it is the most frequent-used one among all related articles.

The development of Taiwan Mandarin, which makes it considerably deviant from Mainland Standard Mandarin (*Putonghua*) spoken in China, is attributed to the historical pattern of immigration, colonial rule, and sociolinguistic background in Taiwan. Firstly, from the viewpoint of historical background, language policies by different authorities have changed the languages used in Taiwan. Before World War Two, Taiwan was colonised by Japan, and Japanese was designated as the official language over fifty years. After the Japanese government's retreat, Taiwan was taken over by the KMT (Nationalist Party) government, which fled to Taiwan after the Communist Party won the civil war in China. Due to the tension between KMT government in Taiwan and Communist Party in China in the mid-twentieth century, these two sovereignties had been separated without any communication for several decades. During this period, KMT government intensively and strictly enforced Mandarin Chinese to be the only official language, in order to replace the importance of Japanese and Taiwanese. The language movement was carried out through top-down approaches, such as formal schooling and national broadcasting (Chen 1999,

¹ 國語, which means “national language” in English.

Sandel 2003). Meanwhile, the Communist Party also promoted Mandarin Chinese to be a national lingua franca spoken by different Chinese dialect speakers (Li 2006). Nevertheless, language planners in Taiwan and China followed different principles to decide the standard forms, especially in terms of pronunciations. For example, the character “和”, which is used as a conjunction to connect two nouns, is pronounced as *hé* in Mainland Standard Mandarin yet *hàn* in Taiwan Mandarin, though they were both established based on Beijing dialect (Chen 1999, Li 2004, Li 2006). It is suggested that the civil war which split the two regions is the major turning point of attributing different linguistic norms used in Taiwan and China.

Secondly, from the viewpoint of sociolinguistics, a factor that makes Taiwan Mandarin gradually deviate from Mainland Standard Mandarin is the heavy influence of Taiwanese, the dominant local language in Taiwan. Taiwanese is a variety of Southern Min, which is originally from the southern part of *Fujian* Province in China (Lin and Repp 1989 cited in Fon and Chiang 1999, Kubler 1985). Taiwanese has been spoken by the majority of Taiwanese people as their mother tongue and first language over the past centuries. Kubler (1985) indicates that, from the perspective of language contact, Taiwan Mandarin is influenced by Taiwanese at a certain level in terms of phonology, syntax and lexicon. Furthermore, he points out that the most striking feature of Taiwan Mandarin to a speaker of Mainland Standard Mandarin is probably its pronunciations, including consonants, vowels and tones.

Thirdly, from viewpoint of language policy, the differences between Taiwan Mandarin and Mainland Standard Mandarin have been reinforced by governments' attitudes towards language purism. Chinese government possess a relatively conservative attitude towards the influences of foreign languages and regional dialects than Taiwanese government. They imposes censorship on the language use in translated publications and broadcasting, to prevent foreign and dialectic sources to be

“contamination” of Mainland Standard Mandarin (Li 2004). A policy was announced by China’s State Administration of Radio Film and Television in 2005, to prohibit TV programmes hosts from speaking “non-standard” Mandarin Chinese. The policy, “China’s Self-restraint Covenant for Announcers and Anchorpersons in Broadcasting” (footnote:link), clearly states:

Clause 9: Be responsible for popularising Putonghua, using standard and common speech, defending the purity of our spoken and written language. And be aware of being a model to take these responsibilities.

Clause 10: Except for special purposes, do use Putonghua only. Do not imitate regional accents and their expressions. Do not use any accent, tone, vulgar language, slang, jargon which may impair the standard language. Do not mix up Putonghua with other foreign languages. Do not imitate Gang-Tai accent and its expressions.

Clause 11: [...] Do not use lexical items from dialects, classical Chinese and abbreviations.

On the other hand, Taiwanese government have had liberal views about influences from foreign languages and dialects. The contrasting language policies reinforce the differences between the two varieties. For example, many loanwords from Taiwanese, Japanese and English can be seen in Taiwan Mandarin, which are not applicable to be used in Mainland Standard Mandarin (Cheng 2008, Li 2004).

Currently, Taiwan Mandarin has developed to be a standard form of Mandarin Chinese in Taiwan, and it is spoken fluently by an absolute majority of Taiwanese people. It is also spoken as a dominant language, especially among young generations whose native language is Taiwan Mandarin (Kubler 1985, Sandel 2003). It has been estimated that approximately 90 percent of the Taiwanese population can speak Taiwan Mandarin (Huang 2000, cited in Li 2006), while 70 percent of total population

can speak Taiwanese (Kubler 1985, Huang 1995, cited in Sandel 2003 and Liao 2008). The older generations whose first language is Taiwanese and second language is Mandarin Chinese, which they learn in their adulthood, speak Mandarin Chinese with a strong Taiwanese accent. This non-native accent is generally called *Taiwan Guoyu* (台灣國語) by Taiwanese people, while it is denominated by terms such as *Taiwanese-accented Mandarin* (Su 2008) or *Substandard Taiwanese Mandarin* (Li 1985) in academic discourses. The term Taiwan Mandarin may sometimes be confused as Taiwanese-accented Mandarin; therefore, it is important to make it clear that the main concern of this study is Taiwan Mandarin, the standard Mandarin Chinese spoken in Taiwan, rather than Taiwanese-accented Mandarin.

1. 2 Comparisons between Taiwan Mandarin and Mainland Standard Mandarin

Some studies of Taiwan Mandarin focus comprehensively on its distinction from Mainland Standard Mandarin (Chung 2006, Diao 1998), others discuss the linguistic differences in terms of phonology (Cheng 1987, Deng *et al.* 2006, Tseng 2004), syntax (Cheng 1985) and lexicon (Chu 1999) respectively. For example, in phonology, Li (1985) indicates a salient feature of Taiwan Mandarin, the gradual loss of the nonsyllabic final $-r$ sound and retroflexivisation, which are both characters of Mainland Standard Mandarin. Deng *et al.* (2006) point out the tones duration of Taiwan Mandarin is different from those of Mainland Standard Mandarin, and this is because of the effect of Taiwanese. Li *et al.* (2006) discuss the tonal patterns of Mainland Standard Mandarin and Taiwan Mandarin, and also claim that Taiwan Mandarin speakers, whose first language is Taiwanese, tend to use a similar tone from the Taiwanese tone system to substitute for the third tone in Mandarin Chinese². Their perceptual experiment reveals that the third tone spoken by Taiwan Mandarin

² There are four tones in Mandarin Chinese.

speakers is usually judged as the fourth tone by Mainland Standard Mandarin speakers. Fon and Chiang (1999) suggest that the tonal distinction of Taiwan Mandarin is not only attributed to the influence of Taiwanese, but also to the ease of articulation. Tseng (2004) focuses on the prosodic properties of intonation in Taiwan Mandarin and Mainland Standard Mandarin. She finds that Taiwan Mandarin has a slower tempo than Mainland Standard Mandarin. She further points out that the slower tempo “may attribute to the perception that people from Taiwan talk softly and gently, because of the longer duration in their declarative sentences.”

With regards to syntactic differences, Cheng (1985) points out that some features of Mainland Standard Mandarin are not common in Taiwan Mandarin, and some features of Taiwan Mandarin are not shared by Mainland Standard Mandarin. For example, in Taiwan Mandarin, preverbal auxiliary verbs are frequently used for past experience, habitual action or immediate future action, such as “要” (*yào*) and “有” (*yǒu*), both of which have no counterparts in Mainland Standard Mandarin. The same features are also pointed out by Li (1985), and he claims that these features can clearly distinguish Taiwan Mandarin from Mainland Standard Mandarin.

Lexical difference is also widely discussed. Diao (2001) compares lexicon use in Taiwan Mandarin and Mainland Standard Mandarin in various aspects, such as unique forms of abbreviation in Taiwan Mandarin, and to what extent lexical use in Mainland Standard Mandarin is influenced by Taiwan Mandarin. He also claims that lexical use is the most distinctive feature between the two varieties. Lexical features of Taiwan Mandarin which differs from those of Mainland Standard Mandarin in three ways: the same lexical items expressing different meanings, different lexical items expressing the same meaning, and lack of counterparts in another variety. Chu (1994, 1995) classifies different lexical items into eight categories, which reflect the different social developments in the two regions during their separation. These eight categories of

lexical items are: 1) public transportation; 2) economic and business; 3) education and culture; 4) society and life; 5) political situation; 6) science and technology; 7) unique borrowing in Taiwan Mandarin; and 8) morphological differences between the two varieties. The phenomenon of borrowing in Taiwan Mandarin is also indicated by Cheng (1985) that some lexical items in Taiwan Mandarin are originally from Taiwanese and Sino-Japanese words (*Kanji*). As mentioned earlier, the relatively lack of borrowing in Mainland Standard Mandarin is attributed to a conservative attitude of Chinese government. Hong *et al.* (2006) compare lexical use in Mainland Standard Mandarin and Taiwan Mandarin based on a corpus which contains one billion lexical items of Mandarin Chinese, to investigate the pragmatic meanings and developments of both Mandarin varieties. They find that verb is the most distinctive category while noun is much more similar in two varieties. They further point out that the lexical dissimilarities have caused some misunderstandings between Mainland Standard Mandarin speakers and Taiwan Mandarin speakers.

Some mainland Chinese linguists tend to discuss Taiwan Mandarin together with Hong Kong Mandarin (See Cen *et al.* 1997, Diao 2001, Pan 2008, Wang 2010). Mandarin Chinese spoken in Hong Kong and Taiwan is jointly referred to with a meta-linguistic term “*Gang-Tai* accent” (*Gang*: Hong Kong, *Tai*: Taiwan). Why Hong Kong Mandarin and Taiwan Mandarin are frequently associated with each other is probably because they are both “non-mainland”, even though they have distinctively different sociolinguistic backgrounds. These articles which discuss Hong Kong Mandarin and Taiwan Mandarin together as *Gang-Tai* accent principally concern how and why Mainland Standard Mandarin has been gradually influenced by non-mainland Chinese varieties. Pan (2008) adopts statistic approach to analyse modal particle use in Mainland Standard Mandarin, Hong Kong Mandarin and Taiwan Mandarin. He particularly pays attention to the texts related to popular culture,

including novels, films, dramas and songs. He finds that modal particles, such as “啦” (*lā*), “哦” (*ó*) and “嘛” (*ma*), are more frequently used in Hong Kong Mandarin and Taiwan Mandarin than in Mainland Standard Mandarin. He claims that modal particles have been increasingly used in Mainland Standard Mandarin in recent years, and further attributes this phenomenon to the influence of *Gang-Tai* accent, and the *Gang-Tai* popular culture. Cen *et al.* (2007) also point out that, through pop songs and films, *Gang-Tai* accent has been recognised as distinctive by Mainland Standard Mandarin speakers since 1980s. Moreover, *Gang-Tai* accent has become a trend that some Mainland Mandarin speakers tend to imitate the way Hong Kong and Taiwan people talk. Not only young generations, but also mainland Chinese public figures try to imitate *Gang-Tai* accent in order to be perceived as more fashionable and to be more attractive to audiences. However, in recent years, criticisms of the influence of *Gang-Tai* accent have appeared in the mainland Chinese society. The criticisms particularly focus on public figures such as singers, actresses and TV programme hosts, who imitate *Gang-Tai* accent when they talk in broadcasting. Cen *et al.* (2007) and Wang (2010) conclude that the abuse of *Gang-Tai* accent should be stemmed for not ruining the “language purity” of Mainland Standard Mandarin, which is consistent with Chinese government’s attitude.

1.3 Pilot Study: *Gang-Tai* Accent

A pilot study was carried out for investigating Chinese young adults’ perceptions of and attitudes toward *Gang-Tai* accent. 53 female university students in mainland China participated in the survey with an open-ended questionnaire. The survey aimed to study how mainland Chinese people perceive and respond to *Gang-Tai* accent; are their perceptions of *Gang-Tai* accent different according to different regional dialects they speak; and does their attitudes towards *Gang-Tai* accent relate to any other social

factors in contemporary Chinese society.

After data collection, the respondents were further divided into four groups according to the regional dialects they speak: Southern Min, Cantonese, Central Chinese dialects and Northern Chinese dialects. Southern Min and Cantonese are both Southern Chinese dialects, they were considered apart from other Chinese dialects due to the dominant local languages spoken in Taiwan and Hong Kong. That is, Taiwanese, a variety of Southern Min, and Hong Kong Cantonese. The spoken dialect is the only variable involved in the pilot study, to see whether the respondents are more aware or unaware of linguistic features of *Gang-Tai* accent, and whether they have more positive or negative attitudes toward *Gang-Tai* accent according to the dialects they speak.

The result of the pilot study revealed that the regional dialects they speak do affect their perceptions and attitudes. Southern Min speakers are more aware of the linguistic features of Taiwan Mandarin, and have more positive attitudes toward it. Cantonese speakers have more positive attitudes toward Hong Kong Mandarin, while they clearly pointed out some linguistic features of *Gang-Tai* accent do not belong to Hong Kong Mandarin, but Taiwan Mandarin. Overall, Central dialect speakers and Northern dialect speakers principally have more negative attitudes toward both Taiwan Mandarin and Hong Kong Mandarin.

Some particular features of *Gang-Tai* accent were specifically indicated by the pilot study respondents. Almost half of them describe *Gang-Tai* accent with an adjective “嗲” (*Diǎ/Diā*), which is pronounced as *diǎ* in Mainland Standard Mandarin, yet *diā* in Taiwan Mandarin. Among these respondents, more than half of them specifically use this adjective to describe Taiwan Mandarin, while none of them describe it as a feature of Hong Kong Mandarin. In dictionaries of Mainland Standard Mandarin and Taiwan Mandarin, it is explained as:

形容撒娇的声音或态度³

(Describe a voice or attitude of talking and acting likes a spoiled child or little girl.)

形容聲音或姿態嬌媚造作⁴

(Describe a voice or posture as coquettish or cutesy.)

Generally, it is used to describe an utterance or a posture which sounds or looks like pretending to be a spoiled child, playing the woman, or talking with a feminine voice. The adjective *diǎ/diā* was also associated with a sensation of soft, tender, girlish, sissy or cutesy by some of the respondents. Besides *diǎ/diā*, more than one third of the participants have an impression that other modal particles are frequently used in *Gang-Tai* accent, such as “啦” (*la*), “吧” (*ba*), “嘛” (*ma*), “啊” (*a*), “耶” (*yē*), “囉” (*luō*). This shows a similar pattern with *diǎ/diā* that some of them claimed this feature belongs to Taiwan Mandarin particularly, while no respondent specifically associated it to Hong Kong Mandarin. Another association with *Gang-Tai* accent is Chinese popular culture, including pop stars, songs, films, dramas and TV programmes in Hong Kong and Taiwan. This was mentioned by one fourth of the respondents, and only Cantonese speakers related Chinese popular culture to Hong Kong Mandarin, while Southern Min Speakers, Central Dialect speakers and Northern Dialect speakers associated popular culture to Taiwan Mandarin. The impression of Chinese popular culture with *Gang-Tai* accent is presumably owing to the fact that their perceptions of *Gang-Tai* accent are mainly from dramas, Chinese pop songs and TV programmes, rather than face-to-face communication with Hong Kong and Taiwan people.

To sum up, the pilot study showed that *Gang-Tai* accent is labelled as

³ *Xinhua* Online Dictionary, a dictionary of Mainland Standard Mandarin:
<http://tool.httpcn.com/Html/Zi/23/PWPWAZAZPWUYUYFPW.shtml>. Accessed date: 03 August 2011.

⁴ Ministry of Education Online Dictionary, a dictionary of Taiwan Mandarin:
<http://dict.revised.moe.edu.tw/>. Accessed date: 03 August 2011.

“non-mainland” Mandarin Chinese, with unique linguistic forms which can be distinguished from Mainland Standard Mandarin. Though mainland Chinese people use a joint term *Gang-Tai* accent to refer to non-mainland Mandarin Chinese, they tend to describe their perceptions and attitudes separately as Hong Kong Mandarin and Taiwan Mandarin. This certainly shows that their perceptions and attitudes do correlate with their mother tongues, and that their preferences are more towards each region which is more similar to them in language.

1. 4 The Study: Taiwan Mandarin

Based on the pilot study, this study aims to discover more specific social factors which attribute to Mainland Standard Mandarin speakers' perceptions and attitudes. Unlike the pilot study concerning the linguistic term “*Gang-Tai* accent”, the main concern of this study is “Taiwan Mandarin”. The reason of excluding Hong Kong Mandarin in this study is considered in two aspects. Firstly, in the pilot study, most respondents are more aware of linguistic features of Taiwan Mandarin. As can be seen from their responses, they tend to discuss Taiwan Mandarin more particularly than Hong Kong Mandarin. Secondly, in Taiwan and mainland China, Mandarin Chinese serves a similar social function as lingua franca and dominant language, while it is commonly considered to be Cantonese in Hong Kong. This study mainly investigates:

- How do Mainland Standard Mandarin speakers perceive Taiwan Mandarin? Are their perceptions relevant to what have been discussed in academic findings in terms of phonological, syntactic and lexical features?
- Do Mainland Standard Mandarin speakers consider Taiwan Mandarin to be standard? For mainland Chinese people, Mainland Standard Mandarin is regarded as the standard variety of Mandarin Chinese, while Taiwan

Mandarin is considered to be standard by Taiwanese people. Is Taiwan Mandarin which has various dissimilarities with Mainland Standard Mandarin also regarded as standard by Mainland Standard Mandarin speakers?

- What are the attitudes toward Taiwan Mandarin by Mainland Standard Mandarin speakers? Are there any social characters of the respondents and social factors in contemporary Chinese society that contributes to their attitudes? If yes, what kinds of social characters and social factors?

In light of the above discussion, the methodology and data collecting procedure used in this study basically follow the previous studies of language attitudes, which are demonstrated as follows.

2. Methodology and Data Collection Procedures

As previously mentioned, a speech sample is frequently provided in studies of language attitudes and perceptions. Several studies (see Hiraga 2005: 291) are concerned with the importance of natural speech, because it is more likely to provide various linguistic features for listeners than a prepared reading. A prepared reading only shows phonetic features of a language variety, while a natural speech reveals not only phonological, but also syntactic and lexical features. The questions that stem from this are: how natural a speech sample should be; and how to determine a speech sample to be representative? A provided speech sample could skew the result of listeners' perceptions and attitudes with the speaker's vocal quality, the speech speed, the content, and some other linguistic or non-linguistic factors included in the chosen

recording. Therefore, two essential aspects need to be fully considered for selecting speech samples. They are: the speech sample providers, what, and how, they say in the recordings, and who have the ability to judge the speech samples as representative.

The overall investigation contains three phases of data collection: recording speech samples, selecting representative speech samples, and investigating general public's perceptions as well as their attitudes toward the variety that the speech samples display. Each phase focuses on different groups of participants. The first phase comprises the speech sample providers who are Taiwanese, while the second phase comprises preliminary respondents who are also Taiwanese. The last phase is made up of Chinese and they are the primary respondents.

2. 1 Recording of Speech Samples

Speech samples from ten speakers were recorded; five males and five females. The criteria used for determining those qualified are age, education and region. To begin with, all the speech sample providers are young adults, within the age bracket of 23 to 30 years. Age is used as a criterion to narrow down the scope of distinction in vocal quality and language use. The speakers have already completed their bachelors degree in any national university in Taiwan⁵. Apart from that, they would also have had their elementary, secondary and high school education in Taiwan. This is to ensure their proficiency and usage of norms of Taiwan Mandarin. The ten speech sample providers are from Taipei City, the capital city of Taiwan, and which is the most populated and the economic, cultural and political centre of Taiwan.

The content of each recording is a piece of free speech rather than a prepared

⁵ In Taiwan, national universities receive higher social prestige than private universities, which in accordance with the higher rankings and higher requirements of entrance examination.

reading. To obtain speech samples which are not distinctively different from each other in terms of the content, the speech providers were all asked the same question: *If foreign visitors are coming to Taiwan, which tourist places will they recommend? And what are the features of the place they suggest?* Having known the questions, they had one minute to organise their ideas in mind, in order to prevent their speech from having too many pauses. During the recording, they could express their answers freely without interruption and any further questions in one minute. In other words, the recording contains only the voices of the speech providers. The recordings were done either in face-to-face interview or on *Skype*, a software application which enables users to do on-line audio and video talks, and the conversations can be clearly recorded through another supplementary application called *iFree Skype Recorder*. Before recording, an informed consent form was shown to the speech providers, to notify them of all the rights, and to get their official permission of being recorded (see Appendix A).

2. 2 Selection of Representative Speech Samples

After collecting ten pieces of recording, the next phase is to select one male speaker and one female speaker among all the speech sample providers, in order to obtain the most representative recording of Taiwan Mandarin. The idea of “representative” is based on Cavallaro and Chin’s (2009) definition. They define what “representative” suggests in their study of language attitudes towards two varieties of Singaporean English. The definition is further revised for this study: *How Taiwanese they all sounded? How representative of Taiwan Mandarin were the recordings? Finally, how natural and spontaneous they sounded?* Previous research suggests that male speaker and female speaker may lead to different impressions on listeners, even with speaking the same language variety (Kramarae 1982, cited in McKenzie 2008a).

Therefore, the study examines the perceptions of one male speaker versus the perceptions of one female speaker of Taiwan Mandarin. Preliminary respondents are required in this phase to avoid subjective judgement by the researcher. The preliminary respondents are Taiwanese students who are currently studying linguistics at their masters degree. The method of selecting representative speech sample is inspired by Hiraga (2005), who investigates British people's attitudes toward different varieties of British English and American English. Hiraga asks one native speaker of British English and one native speaker of American English studying linguistics to identify the speech samples. However, it lacks objectivity in representative speech as it was determined by only one student. A preliminary survey (see Appendix B) is used in this phase to show which speech sample is regarded as representative by Taiwan Mandarin speakers.

The preliminary survey is an on-line questionnaire with the links of the ten recordings, which are labelled Male Speaker A, Male Speaker B, Male Speaker C, Male Speaker D, Male Speaker E, Female Speaker A, Female Speaker B, Female Speaker C, Female Speaker D and Female Speaker E. The link of the preliminary questionnaire was sent to universities in Taiwan which offer linguistic programme for masters students⁶. The preliminary respondents were allowed to replay the recordings more than once. Interestingly, some of the preliminary respondents commented that it is difficult to choose only one speech sample, because all the recordings sounded to be representative. The result also revealed that most of the recordings were rated by a similar amount of preliminary respondents, except Male Speaker B, Male Speaker C, Female Speaker A and Female Speaker D (see Appendix C). Even though the ratings of each speaker do not distinctively differ from each other, only the highest scored

⁶ Namely, National Taiwan University, National Chengchi University, National Tsinghua University, and National Chiaotung University.

male speaker and female speaker are chosen to be the speech samples. This is due to the concern that this study mainly investigates how respondents perceive Taiwan Mandarin, rather than each speaker of the variety. As a result, Male Speaker E and Female Speaker E are chosen to be the speech samples used in the next phase of data collection, which is the main concern of this study.

2. 3 Investigation of Mainland Chinese Teenagers' Perceptions and Attitudes

The primary respondents are 50 high school students who grew up and live in mainland China, with 12 male and 38 female, in the age range of 15 to 18 years. To ensure their Mandarin Chinese proficiency and their understanding of norms in Mainland Standard Mandarin, they are required to be qualified with two conditions: they should be educated in China for primary and secondary education; and both of their parents should be Chinese. The reason of focusing on this age group is twofold. First of all, there is no linguistic course offered at high school in China. That is to say, all the respondents are non-linguists, who are qualified to participate in this language attitude study. Secondly, I am interested to find out if Chinese teenagers have similar perceptions of and attitudes towards Taiwan Mandarin with Chinese young adults who are the respondents in the pilot study.

The respondents voluntarily filled in an on-line questionnaire (see Appendix D) which comprises three sections: 6-point rating scale with adjectives, open-ended questions and personal information and life experiences of the participants. In the first section, the primary respondents were asked to rate a series of adjectives after listening to the two recordings, with Male Speaker E as the first one and Female Speaker E as the second one. The recordings can be played more than once if needed. The series of adjectives contains ten pairs of traits which have opposite meaning within one pair.

Carranza and Ryan (1975) concern the importance and difficulty of selecting traits, because it may be meaningless if the traits cannot exactly represent what researchers intend to investigate, or if they do not mean the same thing to different groups of participants. Thus, traits selecting procedure is carefully considered in language attitudes studies. Brennan and Brennan (1981) select traits from what Carranza and Ryan used in their study in 1975. Hiraga (2005) first decides to investigate Status and Solidarity dimensions, and further carries out a preliminary questionnaire to obtain the most suitable traits among what have been used in Carranza and Ryan's study. He asked English native speakers to choose from the list of adjectives according to how they describe their mother tongue, and how they think their mother tongue sounds to them. In this study, the traits are based on the open-ended responses collected in the pilot study. The respondents of the pilot study are all native speakers of Mainland Standard Mandarin, who describe *Gang-Tai* accent with a rich amount of adjectives. The adjectives, especially those that were repeatedly used to describe Taiwan Mandarin, were selected for this study. These traits were presented in Chinese in the questionnaire, while their meanings in English are provided in Table 1. Hereafter, in the study, these traits are all shown in English only.

Chinese characters	Meanings in English
柔弱的一陽剛的	Feminine—Masculine
粗魯的一有禮的	Rude—Polite
現代的一古代的	Modern—Ancient
親切的一不友善的	Friendly—Unkind
快速的一緩慢的	Fast—Slow
做作的一自然的	Pretentious—Natural
強硬的一柔軟的	Tough—Soft
時尚的一過時的	Trendy—Unfashionable
冷淡的一熱情的	Cold—Enthusiastic
令人喜歡的一令人難受的	Lovable—Uncomfortable

Table 1: Ten pairs of traits selected for semantic differential scales.

In most previous studies, they use verbal anchors in pairs opposite to each other with a negation or a negative prefix as another end, such as: *Friendly – Not Friendly*, *Ambitious – Not Ambitious*, *Likable – Unlikable*. The way of making pairs is not adopted in this study. Instead, in each pair, the traits at the two ends are opposite to each other with their semantic meanings. This is because in the pilot study, some respondents expressed their feelings of *Gang-Tai* accent with contrary adjectives, including: Modern – Ancient, Friendly – Unkind, Pretentious – Natural, Cold – Enthusiastic, Lovable – Uncomfortable. Therefore, these adjectives are made into pairs to examine which end is perceived to be inclined to by the primary respondents. The rest adjectives acquired from the pilot study are: Feminine, Polite, Slow, Soft, Trendy, which are made into pairs with semantically opposite adjectives: Masculine, Rude, Fast, Tough, Unfashionable. Most pairs contain positive and negative meanings at the two ends, except a few which are neutral at both ends, which are: Feminine – Masculine, Modern – Ancient, Fast – Slow, Tough – Soft. Pairs with positive and negative ends were shown in a random order. In other words, not every positive trait is at the maximum end of the scales (6), and not every negative trait was at the

minimum end of the scales (1). This is concerned because when rating the scales, a regular order of the positive and negative traits may be influential on the respondents in making decisions. They may probably just follow the pattern once they find out there is a regular arrangement of the traits. Thus, their ratings may be less likely to reveal how actually they perceive the language variety. However, when collating the data, the end of the positive traits is assigned to 6, and the end of the negative traits is assigned to 1. The reason of using 6-point scale is to avoid a neutral result of all the given pairs. That is to say, the respondents are somehow forced to reveal their preference of describing the recordings with the given traits.

The second section of the questionnaire is open-ended questions, which provides an opportunity for the respondents to show their answers freely, rather than being restricted by fixed choices. Through open-ended questions, it is possible to see their attitudes towards Taiwan Mandarin from their responses, such as in what way do they describe linguistic features and their feelings of Taiwan Mandarin. There are three open-ended questions, which are shown as follows.

- *What kind of features does Taiwan Mandarin have that makes it different from Mainland Standard Mandarin? If you can think of any, please list as many examples as possible in the following categories: pronunciation, lexicon and sentence structure.*
- *To what extent do you think Taiwan Mandarin is standard or non-standard Mandarin Chinese? Why?*
- *In your daily life, is there anything, anyone, or any experience that makes you think of Taiwan Mandarin, or make you think it is related to Taiwan Mandarin? Please give details.*

The last section of the questionnaire makes inquiry into their personal information and life experiences related to Taiwan Mandarin. These are needed as possible variables to explore the correlation between these factors and their perceptions and attitudes. As Milroy and Gordon (2003) indicate, “previous research can certainly be helpful in specifying the variation associated with a given variable”. Therefore, the question design in this section is based on the data collected in the pilot study. The personal information part includes: *gender, place of birth, place of growing up, dialects they understand and speak*. While the life experiences part contains: *Have you talked to Taiwan Mandarin speakers, if yes, how often? Do you have any friends or classmates from Taiwan? Have you travelled to Taiwan, if yes, for how long and how many times? How often do you watch Taiwanese film and drama? Are you fans of any particular Taiwanese singer/actor/actress?* The frequency of exposure to Taiwan Mandarin speakers is inquired in the last section to avoid influencing their responses of the third question in the open-ended questions.

3. Result

The results are analysed quantitatively and qualitatively according to the questionnaire design: the ratings of 6-point scale questions are examined quantitatively, while the open-ended questions are qualitatively discussed. The personal information and life experiences of the participants are organised according to gender (*Male, Female*), region (*Northern Chinese, Southern Chinese*), and exposure to Taiwan Mandarin. Exposure to Taiwan Mandarin contains two subgroups: frequency of communication to Taiwan Mandarin speakers (*Never, Seldom-Sometimes, Usually*), and frequency of exposure to Taiwanese popular culture (*Seldom, Monthly,*

Weekly, Daily). In the questionnaire, the pairs with positive and negative traits were put in a random order. In order to organise all the traits in an orderly way according to their positivity and negativity, the ratings of these pairs were transposed before the quantitative analysis. The most positive ratings were assigned a value of 6, while the most negative ratings were assigned a value of 1. Other pairs of neutral traits remain in the same position.

3.1 Evaluation of Ratings on Speech Samples

A Wilcoxon Signed-Rank Test was initially conducted to examine if the ratings are significantly different according to the speaker's gender. If the ratings of the male speaker and the female speaker do not differ, then it is not necessary to discuss the two separately. The result shows that, overall, the two sets of ratings are significantly different: $W(35) = 10$, $Z = 1.76$, $p = 0.039$ (<0.05). In other words, the male speaker was rated significantly different than the female speaker. However, when the respondents were divided according to gender, the result of Wilcoxon Signed-Rank Test illustrates that male respondents did not rate the two speech samples significantly differently, with $W(31) = 10$, $Z = 1.55$, $p = 0.061$ (>0.05), while the ratings by female respondents show exactly identical result with the overall ratings. Owing to the concern that female respondents considerably outnumber male respondents, only the p -value of ratings by all respondents was considered ($p = 0.039$).

A Principal Components Analysis (PCA) was further performed to group similar and related pairs or adjectives together into common dimensions. Cavallaro and Chin (2009) use PCA to assess how and to what extent their 11 traits, which are components of Status and Solidarity dimensions, correspond with one variety and another. Their result of PCA illustrates that it supports the use of the two dimensions. Podberesky *et al.* (1990) adopt PCA to examine their assumption, and their results

show the 16 traits can be grouped into three distinctive dimensions as expected, which are Competence, Personal Integrity and Social Attractiveness. In this study, the outcome of the PCA indicates only four pairs can be grouped into two dimensions, with Rude—Polite and Friendly—Unkind as Pleasantness dimension (cumulative proportion: 85.19%), Modern—Ancient and Trendy—Unfashionable as Trendiness dimension (cumulative proportion: 81.23%). The mean ratings and standard deviations for male and female speakers are summarised in Table 2. The converted pairs are illustrated with Scale 1 as left-end, Scale 6 as right-end, while the neutral pairs remain in the same order. Hereafter, the traits are shown in the same order with those in the table.

		Male Speaker		Female Speaker	
		Mean	Std D	Mean	Std D
Pleasantness	Fast-Slow	3.25	1.432	2.88	1.394
	Tough-Soft	4.2	1.370	3.22	1.542
	Rude-Polite	4.7	1.064	4.01	1.260
	Unkind- Friendly				
Trendiness	Modern-Ancient	3.12	0.611	3.35	0.455
	Unfashionable-Trendy				
	Feminine-Masculine	3.22	1.360	3.56	1.593
	Pretentious-Natural	4.12	1.624	3.56	1.567
	Cold-Enthusiastic	3.24	1.422	3.48	1.460
	Uncomfortable-Lovable	4.16	1.315	3.78	1.360

Table 2: The descriptive statistics for each speaker and for each adjective group (1-6 scale, $n=50$). Note that anything below 3 indicates the ratings are more toward the left-end traits, and anything above 3 indicates the ratings are more toward the right-end traits.

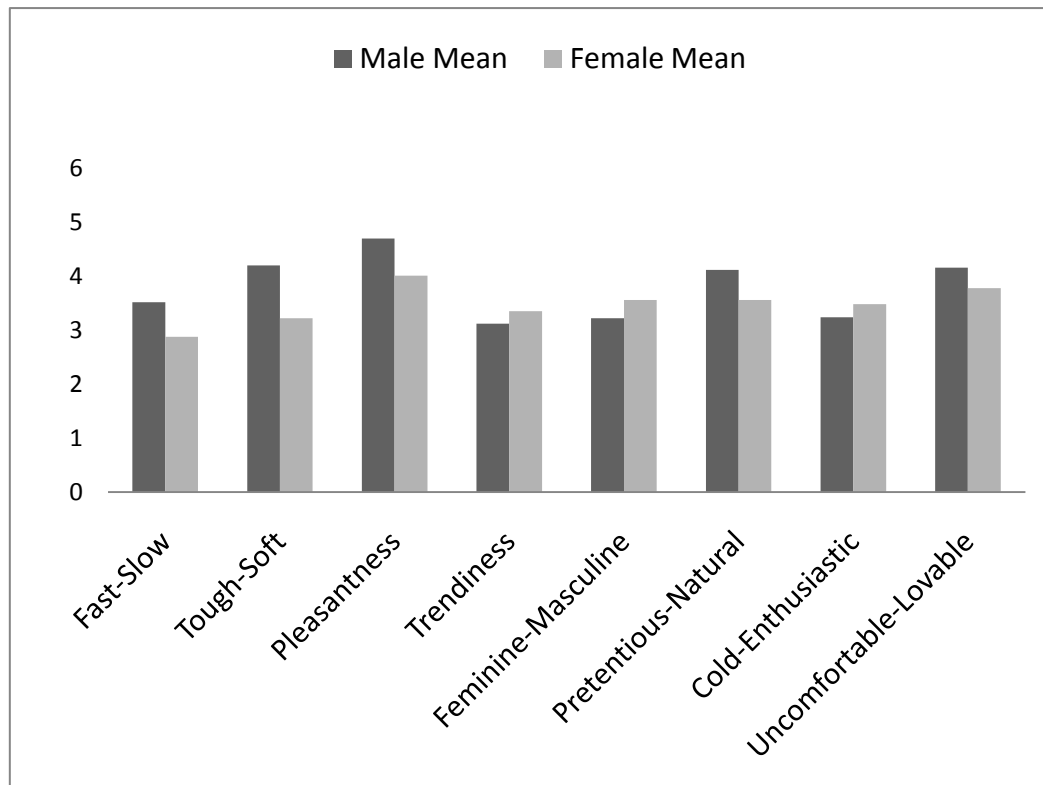


Figure 1: Mean ratings of the two speakers by trait.

The overall result from the survey illustrates that the ratings are slightly positive; the male speaker has higher mean ratings across all the traits except for the Trendiness dimension, Feminine—Masculine and Cold—Enthusiastic (see Figure 1). With regard to the positive-negative pairs, the male speaker received more positive evaluation on the trait of Pretentious—Natural, Uncomfortable—Lovable and the Pleasantness dimension. This comparison suggests that the male speaker is more favoured than the female speaker, and the female speaker is generally perceived as being more fashionable and enthusiastic than the male speaker. It is surprising that the male speaker was rated more feminine (male mean: 3.5, female mean: 3.67) and softer (male mean: 4.2, female mean: 3.22) than the female speaker. In other words, it is an interesting finding that more favourable evaluations on Masculine and Tough appeared to be for the female speaker. In order to examine if the ratings were influenced by speakers' vocal qualities, PRAAT was performed to see their voice

pitches. Two Taiwanese singers, one male and one female, were selected to be a control group. Both singers are quite popular among Chinese teenagers, because they were repeatedly mentioned in the answer of “*Are you a fan of any particular Taiwanese singer/actor/actress?*” The PRAAT result shows that the pitch of the female speaker is lower than the female singer, while the pitch of the male speaker and the male singer are relatively similar (Table 3).

Recordings	Voice pitch
Male speaker	119 Hz
Male singer	125 Hz
Female speaker	200 Hz
Female singer	357 Hz

Table 3: Voice pitch of each recording.

Some previous studies concern the correlation between perception of voice frequency and gender. For example, Wolfe *et al.* (1990, cited in Brown *et al.* 2000) find that fundamental frequencies less than 155Hz are usually perceived as male. That is to say, lower pitched voices are perceived to be a characteristic of male, while higher pitched voices are perceived to be a characteristic of female. Moreover, the correlation between gender and perception of softness can be seen in Spencer's (1988, cited in Brown *et al.* 2000) study, which his trans-sexual subjects reveal that they try to use a softer tone to be perceived as a characteristic of the female voice. The correlations between voice pitch, perception of gender and perception of softness can explain why the respondents rate the female speaker more masculine and tougher. Voice pitch of the female speaker plays a key role in their perceptions that it is lower than the voice frequency they usually hear, i.e. the female singer.

None of the ratings for male speaker shows significant difference by different groups of respondents. This suggests that differences among mainland Chinese

teenagers with respect to gender, region and exposure to Taiwan Mandarin are not predictive of variation in the male speaker ratings. This insignificant result is the same with female speaker ratings on most of the traits, except for Cold—Enthusiastic. The result shows that respondents who differ by frequency of communicating with Taiwan Mandarin speakers rated this pair significantly differently ($p = 0.035$). Those who have never talked to Taiwan Mandarin speakers, perhaps surprisingly, gave the highest rating among all respondents (mean = 3.95). Respondents who usually have face-to-face communication with Taiwan Mandarin speakers rated slightly lower (mean = 3.85). It is interesting to note that those who seldom or sometimes talk to Taiwan Mandarin speakers gave the lowest rating (mean = 3.44). Though the frequency of face-to-face communication is a predictive variable for female speaker on the traits of Cold—Enthusiastic pair, the mean ratings does not show an ascending or descending tendency.

The Trendiness dimension does not reveal any significant difference by respondents' social characters. However, when taking an intensive look at the dimension separately with traits of Modern—Ancient and Unfashionable—Trendy, the rating shows a significant difference by respondents' region. This is because of the opposite order of the traits, that Modern and Unfashionable are on the same end with Scale 1, while Ancient and Trendy are both on the other end of Scale 6. When the traits are reconverted according to their similarity of meaning, they show that Southerners consider the speech trendier and more modern than Northerner. The different perceptions may be due to the cultural differences and different tastes of popular culture between Northern Chinese people and Southern Chinese people. Though there is no academic discourse discussing this difference, it can be seen that the different taste of popular culture has been intensely discussed and argued between Northerners and Southerners on a random on-line forum called “*Southern-Northern*

*Tieba*⁷.

A rather surprising result is that there is no significant difference on the Pleasantness dimension and Uncomfortable—Lovable pair by different regions of respondents. The pilot study suggested that Taiwan Mandarin may be more favoured by Southerners (if taking Southern Min speakers into account). A possible reason for the difference of this study from the pilot study is that there was only one Southern Min speaker who participated in the survey, which is not significantly influential to the overall ratings.

Another surprising result is that there was no significant difference on the Trendiness dimension and Pleasantness dimension with respect to different frequency of exposure to popular culture. This could be explained by the fact that the respondents are all high school students, who may not have absolute freedom to watch TV whenever they like to, and may not be able to watch if they are not allowed. Though it is not statistically significant, it is interesting to note that the female speaker on the traits of Unfashionable—Trendy received the highest rating among all traits by the Daily-exposure group (mean = 5). More data may show that the degree of trendiness is perceived as related to exposure to popular culture.

3.2 Linguistic Features

The respondents were asked to list as many linguistic features of Taiwan Mandarin as possible. They were encouraged to answer in detail with respect to phonology, syntax and lexicon. The result reveals that the phonological features of Taiwan Mandarin are the most widely and frequently indicated one among all the responses, with 22 out of 50. Seven respondents mentioned lexical differences between Taiwan Mandarin and Mainland Standard Mandarin, while only three

⁷ <http://tieba.baidu.com/f?kw=%C4%CF%B1%B1%B0%C9>. Accessed date: 07 August 2011

respondents pointed out syntactic distinctions between the two varieties. The listed phonological features are various, including tones, consonants, intonation and standard forms of pronunciations. A feature repeatedly indicated by different respondents is the distinctive pronunciations of “和” (and), which is articulated as *hé* in Mainland Standard Mandarin, yet *hàn* in Taiwan Mandarin. This distinction of pronunciation may be attributed to the standard forms which were established differently by language planners. Some other responses also display a similar phonological difference, such as 企鵝 (*penguin*, Mainland Standard Mandarin: *qǐ é*, Taiwan Mandarin: *qì é*), 液體 (*liquid*, Mainland Standard Mandarin: *yè tǐ*, Taiwan Mandarin: *yì tǐ*). The standard forms of pronunciation are acquired through schooling, that a pronunciation differs from designated orthography and dictionaries may be considered to be “wrong” (Li 2004). However, the descriptions imply that none of the respondents believe the pronunciations of Taiwan Mandarin are wrong. Instead, they use “different” to describe what they noticed:

A. 有些发音不一样像”和”他们好像是读”HAI”

(Some pronunciations are different, like “和”, they seem to pronounced as “HAI”.)

B. 差异比较大的是”和”，不念 *he* 念 *han*

(The greater difference is “和”, they don't pronounce it as *he*, but *han*.)

Contrary to the differences in standard forms, if a pronunciation in Taiwan Mandarin is the same with it should be in Mainland Standard Mandarin, the respondents tended to reveal their sense of inaccuracy when they pointed out the differences in pronunciation. When giving the examples, they used negation instead of the word “different”. This is particularly for the examples of rhoticity:

C. 没有翘舌音

(There is no retroflex.)

D. 不分平翘舌音

(They don't distinguish retroflex and non-rhotic sound.)

E. 台湾地区的普通话偏 S 音，感觉有点分不清 S 和 SH 这种⁸

(The Putonghua spoken in Taiwan sound more like S sound. I think they are not able to clearly differentiate S from SH.)

Some of the respondents gave more elaborate answers concerning their opinions on the phonological dissimilarities between Taiwan Mandarin and Mainland Standard Mandarin. The adjective “嗲” (*diǎ/diā*), roughly meaning a girlish or cutesy speech in English, is also used to describe Taiwan Mandarin, but only by a few respondents (5 out of 50). In the pilot study, “*diǎ/diā*” is accompanied with positive, negative or neutral comments, while in the responses of this study, four respondents used “very” to modify “*diǎ/diā*”. Besides *diǎ/diā*, phonological features of Taiwan Mandarin are variously described, and most of the comments are critical.

F. 口音怪怪的

(Strange accent.)

G. 口音重

(Strong accent.)

H. 台湾发音有点大舌头

(Taiwanese speech sounds like they have thick tongues.)

I. 发音几乎都是一个调

(Their pronunciations are almost in the same tone.)

J. 发音还是有些带有不正宗的腔调，有着台湾的一点感觉

(The pronunciation still sounds like an unorthodox accent, feel like a bit of Taiwan.)

K. 发音比较柔软，没有大陆那么字正腔圆

(The pronunciation is much softer, not as decent and fluent as Mainland Standard Mandarin is)

L. 台湾人讲话拖拖的

(Taiwanese people speak in an indecisive and sloppy way.)

M. 有一种特殊的腔调?!和普通话很容易分得清

⁸ In Chinese Roman alphabet system (*Hanyu Pinyin*), SH is a rhotic counterpart of S sound.

(There is a special accent?! It is very easy to be distinguished from Mainland Standard Mandarin.)

While indicating phonological differences, the respondents tended to term Taiwan Mandarin as an “accent”, rather than a “dialect”. This is in accordance with the Chinese notion of defining dialects and accents, for example, Cantonese, Hakka and Southern Min are considered to be Chinese dialects, while Taiwan Mandarin and Hong Kong Mandarin are defined as Mandarin accents.

Some Chinese linguists (c.f. Diao 1994) point out that, compared with phonological and syntactic features, lexical features of Taiwan Mandarin deviate the most from Mainland Standard Mandarin. However, the result of this study implies that the respondents are less aware of the lexical differences than phonological differences. The respondents are inclined to use comparatives such as “more” and “less” to indicate lexical differences. It somewhat implies that the respondents take Mainland Standard Mandarin as a benchmark for comparing the two varieties.

N. 口语化较多

(More colloquial words.)

O. 用词比较丰富

(More plentiful in lexicon use.)

P. 辞汇相对没那么生动意思也没那么多

(The lexical items are relatively duller. Their lexical items don't express that much meaning.)

Q. 谦词较多(与大陆相比)

(Compared with Mainland Standard Mandarin speakers, they use more polite words.)

It is interesting to note that the opinions given in the responses are completely opposite to one another with regard to how abundant or not lexical inventory is in Taiwan Mandarin. Overall, the judgements suggest that lexicon use and lexical meaning in Taiwan Mandarin are less various than in Mainland Standard Mandarin.

Some respondents further list examples of how distinct the lexical items are in the two varieties:

R. 词汇: 机车, 窝心, 网路, 计程车, 幼稚园, 捷运, 滑鼠 (感觉很多词受日本文化影响较多)

(Words: *scooter, feel gratified, internet, taxi, kindergarten, metro, mouse*. I believe the lexical items are influenced by Japanese culture.)

S. 大陆普通话说: 这样子, 台湾普通话说: 酱紫。大陆人说谢谢, 回答人会说”不客气”, 台湾人说谢谢, 回答人会说”不会啊”, 大陆人说: 说话, 台湾人说讲话。

(In Mainland Standard Mandarin, we say: *zhè yàng zi*. In Taiwan Mandarin, they say: *jiàng zǐ*. When mainland people say thank you, we will reply “don’t be polite”. When Taiwanese people say thank you, they will reply “no”. Mainland people say: *shuō huà*, Taiwanese people say: *jiǎng huà*.)

The examples clearly present the degree in which they notice lexical differences between the two varieties. In Comment R shown above, the respondent recited seven lexical items in Taiwan Mandarin which are different from Mainland Standard Mandarin. The lexical items are different in two ways: the meaning and the norm of lexical use. 機車 *jī chē* (Mainland Standard Mandarin: locomotive, Taiwan Mandarin: scooter) and 窩心 *wō xīn* (Mainland Standard Mandarin: feel irritated, Taiwan Mandarin: feel gratified) have different meanings with the same lexical items; while the remainder express the same meaning with different lexical items: Internet (Mainland Standard Mandarin: 網絡 *wǎng luò*, Taiwan Mandarin: 網路 *wǎng lù*), taxi (Mainland Standard Mandarin: 出租車 *chū zū chē*, Taiwan Mandarin: 計程車 *jì chéng chē*), kindergarten (Mainland Standard Mandarin: 幼兒園 *yòu ér yuán*, Taiwan Mandarin: 幼稚園 *yòu zhì yuán*), metro (Mainland Standard Mandarin: 地鐵 *dì tiě*, Taiwan Mandarin: 捷運 *jié yùn*) and mouse (Mainland Standard Mandarin: 鼠標 *shǔ biāo*, Taiwan Mandarin: 滑鼠 *huá shǔ*). All the lexical items can correspondingly fall into the categories proposed by a Taiwanese linguist (Chu 1994, 1995): lexical items

of public transportation (scooter, taxi, metro), lexical items of science and technology (internet, mouse), lexical items of education and culture (kindergarten), lexical items of social life (feel gratified). The answer shows this respondent is certainly aware of the use of different lexical items with different collocations in different categories. However, she further supplemented her impression that these differences are influenced by Japanese. In fact, among the seven lexical items listed above, only “kindergarten” (Taiwan Mandarin: 幼稚園 *yòu zhì yuán*, Japanese: 幼稚園 *you chi en*) is borrowed from Japanese *Kanji*. This suggests even though the respondent recognised there are some borrowing from Japanese in Taiwan Mandarin, she does not exactly know what the borrowings are really from Japanese or not. This comment support the notion that non-linguists’ perceptions may not be exactly the same with linguists’ knowledge.

Compared with phonological and lexical differences, syntactic differences are rarely mentioned in the responses. The majority were concerned with the order of a sentence structure, which were consider to be “informal” and “influent”:

T. 句子搭配不当, 搭配很随意

(Improper sentences collocated in a casual way)

U. 句式偶尔会和普通话有一点位置上的不一样, 比如说话时的词的前后顺序

(Sometimes the sentence structures differ from Mainland Standard Mandarin on position, for example, their choice in word order while speaking.)

V. 句式连接不够流畅

(The combination of sentences is not fluent enough.)

Three respondents indicated that, in a sentence, the order of lexical items is different in Taiwan Mandarin. But they did not provide a clear example of how and why they think it is so. Therefore, it is not possible to compare their responses with current linguistic findings, such as Cheng’s (1985) work which has syntactic comparison of

Taiwan Mandarin and Mainland Standard Mandarin as its main concern. On the contrary, the syntactic features which distinguish Taiwan Mandarin from Mainland Standard Mandarin are not demonstrated by the respondents, such as the use of “有” (*yǒu*) for past tense or pluperfect tense, which are widely known by most Chinese linguists (c.f. Cheng 1985, Chung 2006, Liu 2011).

Only four respondents indicated the frequent use of modal particles as a distinctive feature of Taiwan Mandarin, which is not as many as in the pilot study (20 out of 53). Also, none of the four provided an example of which modal particles they are aware of. Besides, only five respondents described Taiwan Mandarin with *diǎ/diā*, while there are 23 (out of 53) respondents in the pilot study. The considerably less amount of respondents, who describe Taiwan Mandarin with *diǎ/diā*, is probably attributed to the influence of the provided recording of the female speaker. The voice pitch of the female speaker is obviously lower than a commonly known Taiwanese female singer. Therefore, the low pitched voice was perceived to be less feminine, less soft, which in Chinese: less *diǎ/diā*.

3. 3 Standardness

With regard to standardness, a majority of respondents (33 out of 50) revealed that they consider Taiwan Mandarin to be “non-standard”. Some respondents reported a strong feeling of non-standardness without providing any reason, while other respondents mentioned specific reasons of perceiving non-standardness. Their reasons for claiming that Taiwan Mandarin is non-standard are basically equivalent to how they perceive it. This correlation can be seen from their responses that they repeatedly emphasised the linguistic features of Taiwan Mandarin when they answered the standardness question:

W. 因为句子搭配不当，搭配很随意，词汇运用也不多，台湾大部分人好像都那样，所以认为不是普通话。

(Because they organise sentences improperly and in a casual way, there is a low use of lexicons. Most Taiwanese seem to use this format. I don't think that is *Putonghua*⁹.)

X. 我觉得不太像啦。因为感觉大陆的普通话句式更加多变而且反复，一句话换一个字就是另外一个意思。

(I feel this is not so standard. Because *Putonghua* on mainland is more complicated in sentence structures, it would be another meaning if it only changed a word in one sentence.)

Several respondents also provided their judgements and feelings of perceiving the non-standardness:

Y. 标准普通话应该是以北京话为主北方地区口音为辅的语言，台湾跟北京离得可不近，他们就是纯粹的学普通话没学好，又改不回去了。

(Standard *Putonghua* is a language based on Beijing dialect with Northern accent, Taiwan is not close to Beijing at all. They just simply didn't learn *Putonghua* well, and can't correct it back to a standard form.)

Z. 和台湾人交流费劲。

(It's tiresome to communicate with Taiwanese people.)

AA. 一听就是台湾人。

(Can easily tell they are Taiwanese as soon as I hear them.)

BB. 差不多，总得有地方特色。

(It's fine. They should have their own regional characters.)

CC. 我觉得台湾那儿讲的很好听啊，不必刻意标准，反而亲切。

(I think Taiwanese people's speech is pleasant. It's not necessary to be standard by effort. It is friendly to be non-standard.)

Only 6 respondents claimed that they agree Taiwan Mandarin is standard Chinese. Except for gender (all of them are female), they do not share any similar social character and life experience. Though in language attitude studies, gender is usually related to standardness that female is more aware of the standard variety (c.f.

⁹ “*Putonghua*” is used in data translation to replace “Mainland Standard Mandarin”, because for some of the respondents, *Putonghua* does not necessarily mean standard Mandarin, which can be seen in their responses.

Trudgill 1972). In this study, however, female respondents occupy a major portion of the respondents, and the Linear Regression Test does not show a significant correlation between gender and standardness ($p = 0.58$). Although they think Taiwan Mandarin is standard, they still pointed out a specific context in which they perceive standardness.

DD. 我觉得两地用来播新闻的普通话都很标准啦。

(I think the *Putonghua* used in broadcasting is standard in both regions.)

EE. 从采访明星时明星说话时的感觉比较是标准的普通话。在台湾的一些电视剧中，普通话还有些台湾的本质在里面。

(It's more standard when the pop stars are in interviews. But in some Taiwanese drama, their speech still reveals their Taiwanese characters.)

Although the survey asks about language attitudes, the responses also revealed non-linguistic attitudes, particularly their ideology with political point of views. This is due to the complicated current situation between Taiwan and China. China claims Taiwan as part of its territory, while Taiwan insists that it is an independent nation from China. Owing to the political tension between the two regions, it is sensitive to term “who Taiwan Mandarin speakers are”, and “what language they speak”. These two sensitive naming issues reveal how similar or how different Taiwan Mandarin speakers and Mainland Mandarin speakers are according to the terms they adopt. To be more precise, the respondents define Taiwan Mandarin speakers with: “they speak Chinese, so they are Chinese”, or “they are Chinese, so the language they speak is Chinese”. This ideology is illustrated by some qualitative comments from the respondents:

FF. 讲的是中文，中国人听得懂。

(They talk in Chinese, Chinese people can understand.)

GG. 是滴。一个中国原则。难不成他们说的不是普通话？这个问题有问题啊。

(Yep, the One-China Policy. Aren't they speaking in *Putonghua*? This question is problematic.)

Another comment is from a respondent, who is the only one that expressed an intensely negative feeling with *diǎ/diā*:

HH. 发音很嗝! 讨厌的要死 最重要的总说自己是 taiwanese

(Their pronunciation is very *diǎ/diā*, repugnant to death! And the most important thing is that they always call themselves as Taiwanese.)

This response reveals a strong feeling of dislike, yet it is not obvious what specifically the target of dislike is. Since the Comment HH lacks punctuation marks in the sentence, it is hard to determine whether “repugnant to death” denotes the *diǎ/diā* perception of Taiwan Mandarin, or if it denotes the act of Taiwan Mandarin speakers naming themselves as “Taiwanese”. No matter which aspect the respondent is aiming at, this response provides a clear example to demonstrate the correlation between attitudes towards a language variety and its speakers. That is to say, when conveying their attitudes towards Taiwan Mandarin, the respondents also inevitably take their idea about Taiwan Mandarin speakers into account. Their attitudes towards Taiwan Mandarin speakers are embedded in their attitudes toward Taiwan Mandarin. The term “Taiwanese” stands for national identity or ethnic identity of Taiwanese people. Comment HH is probably because of dissatisfaction with the term “Taiwanese”, which Taiwanese people use to distinguish themselves from Chinese people. Chinese people claim they have sovereign power on the Taiwan island, and further regard Taiwanese people as their compatriots. Therefore, when Taiwanese people exclude themselves from Chinese people with the term “Taiwanese”, it indicates a notion that “Taiwan is not part of China”, which collides with Chinese people’s ideology that

“Taiwan is part of China”. It is suggested that the conflict further invokes displeasure with Taiwanese people, and even the language they speak. Comment HH provides an example of how content of a conversation (in this case, the term “Taiwanese” used by Taiwanese people) influence listeners’ perceptions of and attitudes toward speakers, and furthermore, the language variety spoken by the speakers.

The content of a conversation may be a possible reason for the non-sequential ratings on Cold—Enthusiastic pair, that the ratings are not ascending higher or descending lower according to how often they communicate with Taiwan Mandarin speakers in real life. It is suggested that more communication may lead to two ends of impressions, either more positive or more negative. The content of conversation plays a key role attributing to the impressions, which can be seen in, for example, Comment HH. The content of a conversation influences the impressions of the language variety and its speakers. This influence may explain why the Usually-talked group gave the middle rating between the Seldom-sometimes-talked group and the Never-talked group. The greater amount of communication may lead to a variation in conversation, which may lead to more distinctive impressions.

4. Discussion

In the light of the above mentioned quantitative and qualitative analysis, the discussion looks back on the main concerns of this study. Three main research questions stated previously would be reviewed again in this section, and discussed together with the findings.

4.1 The Most Striking Feature

Firstly, how do mainland Chinese teenagers perceive Taiwan Mandarin? Would their perceptions be linked to what have been discussed in academic findings? The data shows that Chinese teenagers' perceptions of Taiwan Mandarin, indeed, are relevant to linguists' knowledge to a certain degree. Taking a closer inspection at the result, apparently, the respondents provided more elaborate and extensive answers of phonological features of Taiwan Mandarin. In addition, among all the linguistic features, the phonological differences they indicated are more related to current linguistic findings. Most of the phonological features listed by the respondents have been discussed in academic discourses, such as different standard forms of pronunciations between the two varieties, and the lack of rhoticity in Taiwan Mandarin (see Chen 1999, Li 1985, Sandel 2003).

This finding verifies Kubler's (1985) assumption that, for Mainland Standard Mandarin speakers, phonological difference between Taiwan Mandarin and Mainland Standard Mandarin is the most striking feature compared with lexical and syntactic differences. Besides, the finding provides an example of the existing gap between linguists' knowledge and non-linguists' awareness. Chinese linguists claim that lexical features of Taiwan Mandarin differ from Mainland Standard Mandarin the most, especially in terms of nouns (Diao 1994, 2001, Hong *et al.* 2006). However, lexical differences are less noticed by the respondents, and what they pointed out are relatively irrelevant to previous studies than phonological features.

4.2 Non-standardness in Chinese Context

Additionally, the other main concerns of this study are: the attitudes of how mainland Chinese teenagers possess towards Taiwan Mandarin in terms of regarding it as a standard or non-standard variety of Mandarin Chinese. Earlier studies of

language attitudes suggest that non-standard variety is less favoured than the standard one. For example, Ryan and Carranza (1975) study adolescents' attitudes toward standard English speakers and Mexican-accented English speakers, and indicate that their respondents gave more favourable ratings on standard English speakers.

Nevertheless, the result of this study provides little support for Ryan and Carranza's finding. The outcome revealed that Taiwan Mandarin is regarded as non-standard Mandarin Chinese by nearly 70 percents of the respondents, yet the overall result from the survey revealed the respondents held positive attitude towards the language variety.

Findings of this study lend support to Chinese linguists' observation of how mainland Chinese people perceive standardness. In mainland Chinese context, speaking standard Mandarin Chinese has nothing to do with social prestige and social status. Instead, many Chinese people regard standard Mandarin Chinese, practically, as a communicative medium. To be more precise, not so many Chinese people put much effort on learning standard Mandarin Chinese, it is merely a medium for them to communicate with each other (Duanmu 2000, cited in Li 2004). For most of the Chinese people, a non-standard accent or variety is acceptable as long as it is understandable. Their attitude toward non-standardness might explain why none of the respondents regarded different pronunciations to be wrong. Based on this shared attitude toward non-standardness, Ding (1998, cited in Li 2004) finds that many mainland Chinese people consider Taiwan Mandarin to be more "desirable" and "pleasant-sounding" than Beijing Mandarin, and they further associate its speakers with "cultivation, trendiness and wealth". The finding of this study provides support for this observation of how Taiwan Mandarin is perceived to be pleasant and trendy, especially by respondents from southern part of China.

4.3 Exposure, Perceptions and Attitudes

When considering standardness, Li (2004) claims that, it is necessary to find out how Chinese people perceive Mainland Standard Mandarin and Taiwan Mandarin when they are exposed to both varieties. However, the result of this study suggests that merely exposure does not show any significance. Instead, examining the rationale of the exposure might be more comprehensive when discussing a variable in a language attitudes study. Initially, different frequency of exposure to Taiwanese popular culture was considered to serve as an indicator of respondents' attitudes toward Taiwan Mandarin. This initial idea was inspired by the result of the pilot study and several previous linguistic studies, which suggest that a language variety with strong presence of popular culture may be influential to speakers of other varieties. For example, Romaine (1978, cited in Trudgill *et al.* 2000) finds that, young Scottish people in Edinburgh, who speak rhotic English, tend to unconsciously imitate non-rhotic southern English. This is because of where southern English is spoken, namely London, is usually associated with higher class culture in Britain. Poedjosoedarmo (2000, cited in Deterding *et al.* 2005) also finds a similar phenomenon in Singapore, where non-rhotic English is spoken, that young generation tend to admire and speak rhotic American accent because of the influence of American popular culture.

Accordingly, it was assumed that since mainland Chinese teenagers might be familiar with Taiwan Mandarin, and would have more positive attitudes toward it if they are more exposed to this variety. Therefore, the frequency of exposure to Taiwanese popular culture was considered as one of the variables in this study. However, there existing no significant correlation between their frequencies of exposure and their perceptions and attitudes. One possible explanation could be that the frequency of exposure to popular culture does not necessarily equal to the degree

of how much they favour it. For the respondents, it is not always the case that the more exposure they have, the more fascinated they are, and the more positive comment they will give. For example, in Poulsdatter Larsen's (2000, cited in Ladegaard and Sachdov 2006) study, the participants expressed how fascinated they are toward American TV programmes; meanwhile, they described these programmes as "stupid, superficial and trashy". Thus, as taking the impact of popular culture as a possible variable in a language attitudes study, it is important to decide how the exposure question would be conducted.

A similar pattern can be seen from another variable: frequency of talking with Taiwan Mandarin speakers in real life. It was assumed that there is a significant correlation between the frequency of communicating to Taiwan Mandarin speakers and attitudes towards Taiwan Mandarin. This assumption is based on findings in previous language attitudes researches, which suggest that the attitudes towards a language variety and toward its speakers are correlated. For example, in Salami's (2004) study of Nigerian people's attitudes toward different ethnic groups and different languages in Nigeria, it shows that the more positive the respondents' attitudes towards the ethnic group, the more willing they are to learn the language spoken by the specific group. However, according to the responses of this study, experience of communicating with Taiwanese people is more outstanding than frequency of communicating. The experience of talking with Taiwan Mandarin speakers plays an important role to affect their attitudes towards the speakers, which further influence their attitudes towards the language variety.

To sum up, exposure to a language variety does affect general public's perceptions of and attitudes towards it. Whereas the frequency of exposure is not a salient factor attributed to their perceptions and attitudes. Instead, how the respondents are exposed to the language variety, and how they feel from the exposure,

(i.e. how do they feel from the experiences of exposure to the variety and communicating to its speakers), are more pivotal as a variable in a language attitudes study.

5. Conclusion

This is a language attitudes study based on the framework of perceptual dialectology, which investigates general public's perceptions of and attitudes towards languages. Taiwan Mandarin, a language variety spoken on the Taiwan island, is the main concern of this study. In academic discourses, Taiwan Mandarin has been identified as a variety of Mandarin Chinese which is distinctively different from Mainland Standard Mandarin. The gradual difference between the two varieties is owing to the historical, social and linguistic background in Taiwan and China.

A pilot study was carried out before the primary study. Based on the responses of the pilot study, a questionnaire was conducted to investigate Chinese teenagers' perceptions of and attitudes toward Taiwan Mandarin. The questionnaire comprises three main parts: 6-point rating scales based on two recordings of one male speaker and one female speaker of Taiwan Mandarin, open-ended questions, personal information and life experiences. 50 respondents participated in the survey, and they were further divided into different groups according to their social characters, namely, *Male, Female; Northerner, Southerner; Never-talked, Seldom-Sometimes-talked, and Usually-talked to Taiwan Mandarin speakers; Seldom-exposure, Monthly-exposure, Weekly-exposure, and Daily-exposure to Taiwanese popular culture.*

The responses was analysed quantitatively and qualitatively with some statistic approaches. The overall result reveals that Taiwan Mandarin is indeed recognised to

be different from Mainland Standard Mandarin by mainland Chinese teenagers. According to their responses, they are aware of some particular linguistic features of Taiwan Mandarin which have been indicated and discussed by linguists. Among all the linguistic features, phonological feature is the most frequent-mentioned one compared with lexical and syntactic features.

The findings of this study suggest that Taiwan Mandarin is perceived to be a non-standard variety of Mandarin Chinese among mainland Chinese teenagers. However, in contrast to previous linguistic findings that a non-standard variety usually receives less favourable ratings, Taiwan Mandarin gained a slightly high ranking in terms of pleasantness and trendiness dimension, and the speakers are considered to be enthusiastic and lovable. This finding supports the viewpoint that, in Chinese context, standardness does not necessarily correlate with social status and social prestige. Instead, influence of Taiwanese popular culture and experiences of communicating with Taiwan Mandarin speakers may be more important social factors which attribute to their perceptions and attitudes. Although the result does not show any significant correlation between these two social factors and the ratings, a revised questionnaire can be conducted in the future study to reexamine the correlations.

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Appendix A: Consent Form

Inform Consent Form: Use of Recorded Speech

Researcher: JUAN, Yu-Tien
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Principal Investigator: Lauren HALL-LEW
Email: Lauren.Hall-Lew@ed.ac.uk

DISCRIPTION: You are invited to participate in a study which involves recording your speech. The study is to investigate Mainland Standard Mandarin speakers' perceptions of and attitudes toward Taiwan Mandarin, which needs speech samples from Taiwan Mandarin speakers. If you agree to participate, your speech will be put on an on-line survey which the respondents will listen and fill in a questionnaire based on your speech as a sample of Taiwan Mandarin.

RIGHTS: If you have read this form and have decided to participate to be recorded, please understand your participation is voluntary and you have the right to withdraw your consent or discontinue participation at any time without penalty. Your individual privacy will be maintained in all published and written data resulting from the study.

If you have read the above information and still decide to participate in, please read the statements below carefully and tick all boxes that apply.

- ☐ I am at least 18 years old.
- ☐ I consent to having my speech recorded and agree that these recordings may be used for this study.
- ☐ I understand that I have the right to terminate this recording session at any point, and the recording of my speech will be deleted upon request.
- ☐ I agree that these recordings may be kept permanently in the Linguistics & English Language archives, and that they may be used by the researcher for research purposes, in presentations, and publications. My name will not be revealed under any circumstances.

Name: _____ Email: _____

Signature: _____ Date: _____

Appendix B: Questionnaire of Preliminary Survey

Perceptual Dialectology Survey :

Representative Speech Sample of Taiwan Mandarin

[語言觀感調查：以台灣普通國語為例]

此調查共有 10 段錄音，分別為 5 位年輕台灣男性及 5 位年輕台灣女性。在聽完聲音檔後，請選出您認為最能代表當代台灣普通國語的錄音，男女各一。每段錄音的語速、音質、內容有些許差異，因此請您依照"整體給您的感覺"(可考慮用詞、句法、語調等特徵)來判斷選擇。請注意，此調查中的台灣普通國語，指的是在現今台灣社會中普遍被年輕族群所使用的國語，是相對於大陸普通話和新加坡華語而言的台灣式國語，而非受台語/閩南語影響的"台灣國語"。

在開始之前，請先確認您符合以下資格：

1. 您已在台灣完成小學、國中、高中、大學教育。
2. 您現在正在語言學領域攻讀碩士學位。

如您符合上列兩項敘述，並願意參與此調查，請前往下一頁開始聆聽錄音並填答。若有任何疑問或建議歡迎來信，在此非常感謝各位的協助與幫忙。

阮于恬 (taciejuan@gmail.com)

愛丁堡大學 應用語言學碩士生

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This is a survey of perceptions of Taiwan Mandarin. Please listen to the recordings of 5 male speakers and 5 female speakers. The speech providers are all young adults as well as Taiwan Mandarin speakers. After listening, you are asked to choose one of the speech samples which you think is the most representative one of Taiwan Mandarin. The recordings are slightly different from each other in terms of speech speed, vocal quality and content, so please make your choice based on your overall perception (consider their phonological, syntactic and lexical features). Please note that "Taiwan Mandarin" here refers to the Mandarin Chinese used in contemporary Taiwan society among young generations, rather than Taiwanese-accented Mandarin, which is spoken by older generation whose first language is Taiwanese.

Before start, please make sure you are qualified with the following statements:

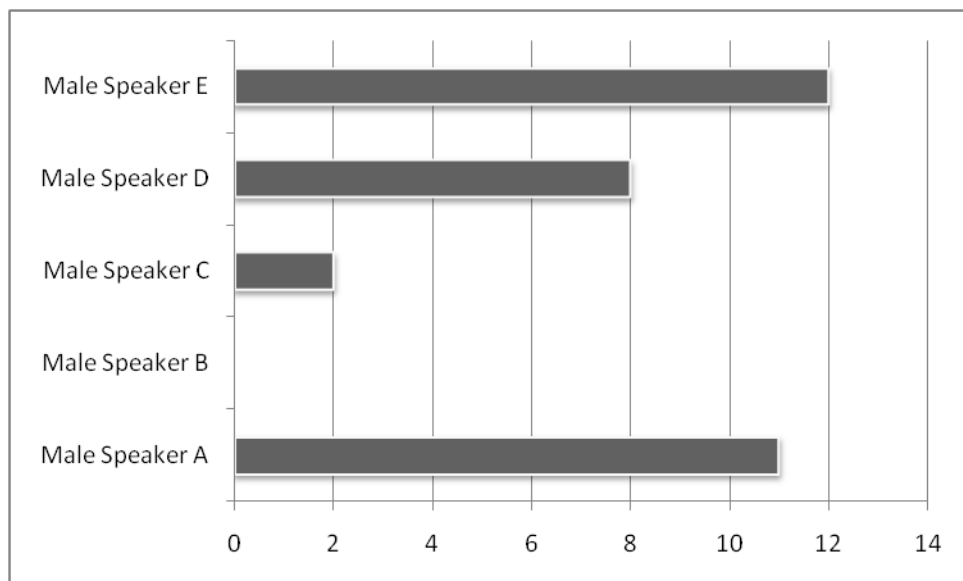
1. You were educated in Taiwan in primary school, secondary school, high school and university.
2. You are currently doing linguistics for your master degree.

If you are qualified and agree to participate in this survey, please move on to the next page. And if you have any comment please don't be hesitate to contact me. I appreciate your help.

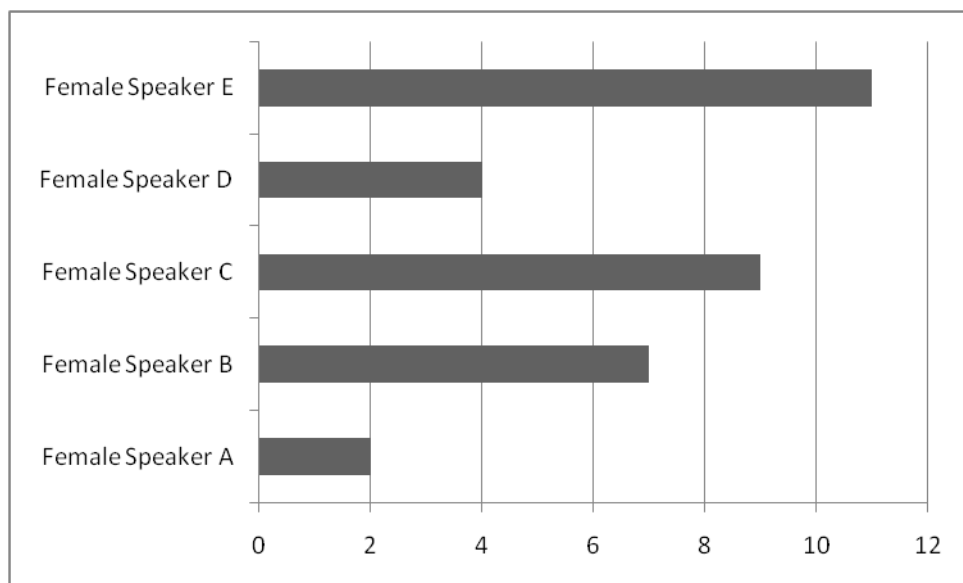
Juan, Yu-Tien (taciejuan@gmail.com)

MSc Applied Linguistics, University of Edinburgh

Appendix C: Ratings from Preliminary Survey



Ratings of Male Speakers



Ratings of Female Speakers

语言观感、印象与接受度调查—以台湾腔为例

本次研究调查对象为大陆/内地高中生，研究主题为填答者对台湾地区普通话/国语口音的接受度与观感。

此份问卷填答无时间限制，也无标准答案，因此敬请各位参与者依照自己的感受填写。

在开始填答前请先确认您符合以下填答资格：

- 1. 大陆/内地高中生（今年即将入学或刚毕业者也可）。
- 2. 父母皆为中国人。
- 3. 在中国完成中小学教育。

如符合资格者，请确认是否同意提供您的回答以不记名方式进行研究分析使用，若同意，请勾选并前往下一页开始填答。
非常感谢您的支持与协助！

是否同意提供我的回答进行此次研究分析使用 *

☐ 我同意

<http://www.tudou.com/programs/view/-HUf-EPM2GE/>

请点击以上链接打开录音。
此段录音的说话者为"台湾男生"，请根据听到的感觉填答。

若这段录音给你的感觉比较接近左边的形容词，
请依据同意的程度，从左边三个圆点中选一个，
越靠近左边表示你越同意左边这个形容词；

若这段录音给你的感觉比较接近右边的形容词，
请依据同意的程度，从右边三个圆点中选一个，
越靠近右边表示你越同意右边这个形容词。

12. 这个台湾男生说话给我的感觉是... *

柔弱的

阳刚的

☐ ☐ ☐ ☐ ☐ ☐

13. 这个台湾男生说话给我的感觉是... *

粗鲁的

☐☐☐☐☐

有礼的

☐

14. 这个台湾男生说话给我的感觉是... *

现代的

☐☐☐☐☐

古代的

☐

15. 这个台湾男生说话给我的感觉是... *

亲切的

☐☐☐☐☐

不友善的

☐

16. 这个台湾男生说话给我的感觉是... *

快速的

☐☐☐☐☐

缓慢的

☐

17. 这个台湾男生说话给我的感觉是... *

做作的

☐☐☐☐☐

自然的

☐

18. 这个台湾男生说话给我的感觉是... *

强硬的

☐☐☐☐☐

柔软的

☐

19. 这个台湾男生说话给我的感觉是... *

时尚的

☐☐☐☐☐

过时的

☐

20. 这个台湾男生说话给我的感觉是... *

冷淡的

☐☐☐☐☐

热情的

☐

21. 这个台湾男生说话给我的感觉是... *

令人喜欢的

☐☐☐☐☐

令人难受的

☐

17. 这个台湾女生说话给我的感觉是... *

做作的

☐

☐

☐

☐

☐

自然的

☐

18. 这个台湾女生说话给我的感觉是... *

强硬的

☐

☐

☐

☐

☐

柔软的

☐

19. 这个台湾女生说话给我的感觉是... *

时尚的

☐

☐

☐

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☐

过时的

☐

20. 这个台湾女生说话给我的感觉是... *

冷淡的

☐

☐

☐

☐

☐

热情的

☐

21. 这个台湾女生说话给我的感觉是... *

令人喜欢的

☐

☐

☐

☐

☐

☐

令人难受的

☐

台湾地区使用的普通话/国语口音和大陆普通话有哪些不同点？
请把你所能想得到的特色依发音、词汇、句式三种分类列出。
(不一定要从刚才听到的录音里找，平常观察到的也可以) *

从哪些方面来看，你认为台湾地区使用的普通话/国语口音"是"标准的普通话？
或是从哪些方面来看，你认为台湾地区使用的普通话/国语口音"不是"标准的普通话？为什么？ *

在你的日常生活中，是否有任何人、事、物或经验会让你想到台湾地区使用的普通话/国语口音？
或是否有哪些人、事、物或经验会让你觉得和台湾地区使用的普通话/国语口音有关联？ *

性别 *

- ☐ 男
- ☐ 女

出生地

- ☐ 北京
- ☐ 天津
- ☐ 上海
- ☐ 重庆
- ☐ 河北省
- ☐ 山西省
- ☐ 辽宁省
- ☐ 吉林省
- ☐ 黑龙江省
- ☐ 江苏省
- ☐ 浙江省
- ☐ 安徽省
- ☐ 福建省
- ☐ 江西省
- ☐ 山东省
- ☐ 河南省
- ☐ 湖北省

- ☐ 湖南省
 - ☐ 广东省
 - ☐ 海南省
 - ☐ 四川省
 - ☐ 贵州省
 - ☐ 云南省
 - ☐ 陕西省
 - ☐ 甘肃省
 - ☐ 青海省
 - ☐ 内蒙古自治区
 - ☐ 西藏自治区
 - ☐ 新疆维吾尔自治区
 - ☐ 宁夏回族自治区
 - ☐ 广西壮族自治区
 - ☐ 其他
-

成长地

- ☐ 北京
- ☐ 天津
- ☐ 上海
- ☐ 重庆
- ☐ 河北省
- ☐ 山西省
- ☐ 辽宁省
- ☐ 吉林省
- ☐ 黑龙江省
- ☐ 江苏省

- ☐ 浙江省
- ☐ 安徽省
- ☐ 福建省
- ☐ 江西省
- ☐ 山东省
- ☐ 河南省
- ☐ 湖北省
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- ☐ 西藏自治区
- ☐ 新疆维吾尔自治区
- ☐ 宁夏回族自治区
- ☐ 广西壮族自治区
- ☐ 其他

使用的中国方言 *

你是否曾经和台湾人交谈过? *

- ☐ 从来没有

☐ 很少

☐ 经常

你是否有来自台湾的朋友或同学？若有，几个？是否熟悉？ *

你是否曾经去过台湾？若有，去过几次？停留多久？ *

你多常收看台湾电影、偶像剧或综艺节目？ *

☐ 从来不看

☐ 很少

☐ 大约一个月一次

☐ 大约一周一次

☐ 每天

你是否有喜欢或欣赏的台湾歌手／演员？
